

# The Inquirer.

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## NOTES OF THE WEEK.

ON New Year's Eve we look back upon the past year with many grateful memories, and among these it is very pleasant to recall the abundant kindness, the patient and generous help given to *THE INQUIRER* by many friends. We must claim the pleasure of printing here the following list of contributors to these columns during the year, and of offering sincerest thanks to them, as to other friends who have helped in many ways, with memory also of some who have passed beyond the reach of our words.

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We will not begin here to confess regrets and short-comings, plentiful and acutely felt as they have been. We will rather turn our back upon the *dead* past, and learn with Robertson to "organise victory out of mistakes." We will thankfully take

with us into the New Year all the good that has been in the past, and that lives with us still, to give confidence for the future.

SUBSCRIPTIONS TO *THE INQUIRER* for the New Year become due on Jan. 1, and we would take this opportunity of repeating what we said some little time ago about copies for Free Libraries. A number of our friends subscribe for extra copies, which are thus distributed, and help to make our message more widely known; but the number of subscriptions does not cover the cost of the papers that are already distributed in this way, while we should be glad to send out many more, if it were made possible. May we therefore hope, not only to obtain a large number of new subscribers in their own interest for the New Year, but also more of these gifts for the public good.

We shall publish next week a New Year's sermon by the Rev. Stopford A. Brooke. Another New Year's sermon, "The Ship of the Soul," is the first of seven of Mr. Brooke's sermons, published as the last of Messrs. James Clarke and Co.'s small books on great subjects, and gives the title to the book. The other sermons are:—"The Triumph over Life," "The Christian in the World," "The Risen Life," "The Calming of the Storm," "God's Education of Man," "Faithfulness until Death." As in the larger volume, lately published, "The Gospel of Joy," we have here words of living religion, to help us on the way.

THROUGHOUT the New Year we hope to continue the monthly series of special articles on notable religious teachers and their books, and have already promises of articles on "Henry Vaughan," by the Rev. J. Edwin Odgers, M.A.; Jeremy Taylor's "Golden Grove," by the Rev. Edgar Daplyn; "Arnobius," by the Rev. C. C. Coe, William Law's "Serious Call," by the Rev. J. Estlin Carpenter, M.A.; "Roger Ascham," by the Rev. E. L. H. Thomas, B.A., and several others.

*Concord*, the organ of the International Arbitration and Peace Association, will be again enlarged with the January number, which will contain articles on the Tsar's project by the Baroness von Suttner, whose novel, "Lay Down your Arms," has a world-wide repute, and whose recent interview with Count Muravieff will be remembered, and on "Anglo-French Relations," by M. Urbain Gohier, whose work, "L'Armée Contre la Nation," is the sensation of the day in France, and is the subject of a State prosecution. In the same number, among other things, the proposed International Peace Pilgrimage

and "The Revolt against Imperialism" will be discussed.

THE current number of the *Anti-Slavery Reporter*, the organ of the British and Foreign Anti-Slavery Society, records the death of Mr. Arthur Pease, M.P., for sixteen years president of the society, in succession to Thomas Clarkson and Samuel Gurney; also the retirement of Mr. C. H. Allen, who for nearly twenty years had served with untiring devotion as secretary. The work of the society is unhappily very far from accomplished. In the islands of Zanzibar and Pemba, which are under British control, an Abolition decree was passed early in 1897, but only a small fraction of the slaves have as yet been liberated, while on the Zanzibar mainland, which Great Britain leases from the Sultan, British officials feeling bound by the local Mahomedan law, in defiance of British law take part in restoring slaves to their owners. The re-conquest of the Soudan opens up once more a great field for the repression of an active slave-trade, which as long ago as 1877 was forbidden in Egypt. In this matter Lord Cromer is in complete sympathy with the efforts of the society. The report states that the income of the society from annual subscriptions (averaging for the last three years less than £400) is totally inadequate to meet the ordinary expenditure of about £1,200, and the work has depended on donations, since the society has no invested funds. Mr. Travers Buxton, M.A., a member of the old anti-slavery family of that name, has been appointed secretary. Cheques and postal orders crossed "Barclay and Co." may be sent to him, or to Mr. Joseph Allen, the treasurer, at the office of the society, 55, New Broadstreet, E.C.

THE following note as to the Stansfeld Trust appears in the *New Age*:—The third annual report of what is being done with the trust money subscribed as a memorial of the valuable work of Sir James Stansfeld on behalf of justice to women, is just being issued, and shows useful work accomplished during the year. A scrutineer was again appointed to look through all Bills laid before Parliament, and to send out immediate reports on any matters specially affecting women. Fifty-three societies and several private individuals subscribed for these reports, and received during the session thirty-two notices, some commenting on more than one Bill. Altogether, Forty Public Bills and two Private Bills were noticed, in addition to the names being supplied of all Public Bills as they were introduced; and by this means many societies were helped in taking prompt action on any subject coming before Parliament in which

MEADVILLE



they were interested. The subscription for the reports for one year is £1 1s., and 5s. for each additional copy; and it is to be hoped that as the value of the work is more widely known more subscribers will join, and will thus increase the influence of the Trust and lessen its financial difficulties. Subscriptions for next session should be sent to Miss Shaen, 15, Upper Phillimore-gardens, London, W., as soon as possible.

CONCLUDING some articles in the *Church Gazette* on the Establishment, Canon Barnett indulges in a dream of the Church as it may be:—

"The Spirit of God blows where He listeth, and it is on the working of the Spirit that progress depends. The Spirit is never absent, but it is not in organisations to secure His presence. In past times the Spirit has come through men, and those men's words are honoured, and their sepulchres built; or He has come through a system of thought or a form of worship, and then that system or that form has been hedged in and protected. The Spirit of God working, no one can tell how, will teach conduct, or, in Bible language, secure, in His own way, the righteousness of the nation. Human organisations will not, by themselves, avail; and in a dream of the Church of the future, it must be clearly understood that no claim is made that the Church, by itself, will do anything. The Spirit of God—Christ—is present, and will be present. All that men can do is so to arrange the material—buildings, money, and men—that the organisation may assist, and not hinder, the work of the Spirit.

"What, then, is the best conceivable organisation, if it be believed that God has not forgotten His people, and is sending to them guidance, through the discoveries, through the thought, and through the life of modern days? What must the Church be if it is to take up the latest news of God, and carry it with sympathy to the ears of the common people.

"The Church must have control of the buildings which are associated with so many memories, and tell, in a speech not to be uttered, of mercies and of hopes. The Church which has this control must not be the depository of one view of truth; it must not, in honouring the teaching of a Moses, reject that of an Isaiah; or, in honouring the doctrine of Darwin, forbid the doctrine of older teachers. The Church, that is to say, must not be the Church of a sect—High, Low, or Broad—it must be open to the movements of the time, and be able to let those movements express themselves in various forms in its different buildings. The Church must be the nation."

It must, of course, have resources, especially for carrying on work among the poor. "The nation, and not disestablished Anglicans, must hold the endowments." But there must still be an Episcopal order, in Canon Barnett's view, the bishops being appointed, perhaps by the Privy Council, the vicars by the bishops, and both approved by the Church Committee of the County, connected with the County Council.

OUR acts our angels are, or good, or ill,  
Our fatal shadows, that walk by us still.

—Beaumont and Fletcher.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### THE PLEA FOR A MANUAL.

SIR,—If the greatness of the divine mercy is the measure of human guilt, it seems to me that the mercy, being infinite, so must the guilt be, or, as Mr. Pike says, the one is the measure of the other. Mr. Pike, however, thinks, as I understand him, that the passage in question means that however great the guilt the mercy will not be less. It will be for those who use the service in which the passage occurs to consider which is its true signification.

I suppose any manual would have forms for the special occasions to which Mr. Pike refers; and with regard to all liturgical forms, our ministers are, I think, more competent than the laity to form just judgments as to what are best, but I think they are unlikely to make changes in our forms of worship unless they think the laity desire them.

DENNIS B. SQUIRE.

Sidmouth, December 24.

### NONCONFORMIST MARRIAGE ACT.

SIR,—In common with others I have received the circular from the British and Foreign Unitarian Association asking if at our chapel we desire to take advantage of the Marriage Act, 1898 (coming into operation April 1); but it may not be commonly known that if we do take advantage of it, we can still marry under the Act of 1856—that is, with the presence of the Registrar. If, indeed, we do not adopt the new Act we shall probably cut ourselves out of the performance of this ceremony for some of our friends who do not desire the presence of the Registrar. But if we adopt the new Act we can please all our friends. They then can, or need not, have the Registrar present, just as they desire. This is not clear in the Act itself, but I have seen the Superintendent Registrar at Somerset House and he confirms the point.

FREDERICK SUMMERS.

### NEW ZEALAND UNITARIANS.

SIR,—Having just fulfilled a brief engagement with the friends of the recently-formed Unitarian Church in Auckland, New Zealand, and before returning to Sydney, I send this brief note to say that the prospects here are encouraging—provided a young and energetic man can be found to undertake the work. He must, however, be a man ready to take a living interest in social as well as religious problems of the day. Essentially, he must be a preacher and not a mere essayist. The people out here want a practical and cheering Gospel, not dissertations upon philosophical or ethical problems. If funds can be found to start a man in Auckland and give him a couple of years in which to make his influence felt, he ought to succeed in gathering a good congregation. The friends here will help, financially, so far as they are able.

GEORGE WALTERS.

Minister of the Australian Church,  
Sydney, New South Wales.

## THE PASSING OF THE YEAR.

SOFTLY the bells sound  
Over the snow,  
The old year is passing—  
Where will it go?

Out of the infinite  
Flashed through our time  
Soon it will go from us  
Rung by this chime.

All it has brought us  
Of joy or of pain—  
Shall we ne'er feel it  
Or live it again?

All our hands found to do,  
All we have wrought,  
Work tried but failed in too—  
Was it for naught?

Love that was given us,  
Love that we gave,  
Dearest of gifts on earth—  
That, may we save?

True, the year leaves with us  
Memories keen;  
We may live o'er in thought  
All that has been.

True, that each hour has  
Marked our soft clay,  
Shaped by the Potter's hand  
Day after day.

Yet our soul craves for more,  
Longs it may find,  
When it too passes hence,  
What lies behind.

There in infinitude  
All the past lies;  
No good that once has been  
There ever dies.

Softly the bells sound  
Over the snow,  
The old year is passing—  
Now, let it go. E. C. F.

## THE PASSING YEARS.

THE years are gathering fast behind,  
Each ordered by Thy will;  
Help us to live, with Christlike mind,  
The years unentered still;  
In all may we Thy presence find,  
Be safe from every ill.

We struggle oft beneath our load,  
We falter on the way;  
Yet still Thy light is on our road,  
And turns our night to day;  
In blessing, from Thy blest abode  
Comes every cheering ray.

The Christ who trod the ways of earth,  
To lift our souls to Thee,  
Assures us of our heavenly birth,  
And calls us to be free,  
Released from things of lower worth,  
With him, Thy sons to be.

December, 1898. DENDY AGATE.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."



## WORSHIP.

*A sermon preached in Mill Hill Chapel, Leeds, on the fiftieth anniversary of the opening of the new chapel, by the Rev. PHILIP H. WICKSTEED, M.A.*

FIFTY years ago this day the words that Isaiah, in his vision, heard from the lips of the Seraphim, "Holy, holy, holy, Lord God of Sabaoth," were chanted in this place of worship, constituting, in the fine phrase used at the time by a publicist, "the first audible act of worship" here. The distinction implied in that word "audible" has a deep significance, for just as "the fairest songs are ever those unsung" so the deepest devotions are those uttered in that language of the heart, "which is the same in all nations," untouched by the Babel confusion of tongues, and unheard by mortal ear. It is true of words, even the noblest, that "When we are grasping with our greatest strength, We do not breathe among them." But even they who are most conscious that the deepest devotional life is below and beyond the reach of language, have recognised the instrumentality of words in leading them up to the supreme act of worship; and the question of the language, or in the largest sense the utterance of devotion, necessarily occupies a place in our minds when we think of this as a house of prayer.

For it has stood for fifty years side by side with others, taking its share in the life, and uttering its notes in the song and prayer of this city; itself an utterance, and here to foster and protect the utterance, as well as the experience, of worship. What, then, is the essence, and what the fitting language of worship? What are praise and prayer and exhortation?

Praise is the utterance of the felt harmony between ourselves and God, the consciousness of His life within and around us and our life in Him; it is the lyric which has nothing to teach and nothing to gain, but utters forth the heart's joy.

"Prayer," says Anselm, "is concerned with our longing to be what we were made to be, our grief that we are not what we were made to be, our fear lest we should never be what we were made to be."

And exhortation, which includes all forms of spiritual and moral instruction and edification, is designed to purify and strengthen the will, to stimulate and enlighten the affections, by the intellectual comprehension of the nature and significance of things, and the unmeasured issues that depend upon our acts of choice, and the true perspective and proportion of life.

What, then, are the essential conditions of the language in which this threefold act of worship finds expression? Light will be thrown upon this question if we consider the language of poetry; for uttered worship is essentially analogous to poetic speech; not the speech of poetry in the sense of fiction, but of poetry in the sense of truth. Carlyle has told us that if we think deep enough we must think musically, for music is at the very heart of things. And so, too, all the greatest poets who have reflected upon this art have held that the one essential condition of poetic feeling is that it should get deep down to the central realities of life, and the one essential condition of its utterance is that it should be true. He

who thinks and feels deeply, thinks and feels musically, and is therefore a poet at heart. He who can fit words to such thought and feeling, who "listens when love speaks and goes his way declaring what he saith within," floods the world with poetic utterance.

For poetic utterance, then, we must have the poet who feels and thinks musically, because deeply, and the language, capable of giving true expression to his life. It is the thought that must be beautiful. What is demanded of the expression is that it be true.

And in order that the poet's utterance may be true it must be made in the language that he himself speaks from day to day, and which has the reality of contact with things. The poet must know its proprieties and its capacities not by consulting authorities, but by the direct sense of its life in his own life, and must feel it shaping itself under the whirl and stress of the potter's wheel of experience, in constant touch with reality. No man ever wrote a great poem in a dead language.

But it is not enough that the poet should have command of a living language. The vocabulary of the market-place and the workshop, and the nursery has its reality, but it also has its limitations. He who sees so deeply as to see musically, needs to bring the experiences of daily life into wider connections, and to set them in a deeper significance than those in which they present themselves to us piecemeal. We meet them as fragments, we can only know them as related parts of a whole. Words which shall represent these more general aspects, and these more profound analogies and associations of things, must stand, to some extent, aloof from the limitations and the concrete associations of practical life—must have a larger sweep, and must draw their associations from a longer stretch of time. So for a great poem we need a language which, on the one hand, has received some literary and philosophical development, has been shaped to abstract thought and calm and large emotion, and, on the other hand, is in close touch with daily life; drawing vigour and precision, and colour from the one set of associations, and dignity and scope, depth and stability from the other. No great poem was ever written in a dead language, nor in a language so young as to have no literary tradition.

But the more intensely we live and feel, the more constantly shall we be raising the current language into poetic dignity, the oftener will the strength and passion of our present experience confer greatness on our utterance. And conversely, the less of the life of true poetry there is within us, the more shall we take refuge in phrases that stand aloof from our daily life of common-place; the more shall we cling to words which seem to give us our poetry ready-made; the more will a sentimental attachment to the old and vague associations of language take the place of a passion for truth and reality. Till at last the necessary qualification for poetic utterance will be not that its phrases should be alive, but that they should be dead, for poetry will be to us not a thing that is, but a thing that was.

And now, from this long digression, let us return to the question "What are the essential conditions of the language in which the religious life must utter itself?"

The answer has been already given by implication, and with it the justification of our steady refusal, generation after generation, to stereotype our religious utterance in creeds, or forms of prayer or binding ceremonies. We need the past. Never has there been a great religious utterance—whether of the Hebrew Prophets, or of the Prophet of Nazareth himself, or the great Apostle of the Gentiles, whether of Buddha or Mahomet or any other—never has there been a great religious utterance that did not rest upon a great religious tradition. But neither has there ever been one that allowed itself to be consciously confined by its tradition, or to substitute the solemnity of religious association for the fresh strength of religious experience.

It is with devotional, then, as it is with poetic utterance. It must be a living language, expressing itself with relation to living experiences. They who use it must have a religious life to utter, and then must strive to make their utterance true. Solemnity and wealth of association must come from the life that is so deep as to be musical. In utterance we must seek only to be true.

Once again we need the past. Our own experience needs the experience of others, mightier and purer than ourselves, to bring it to self-consciousness, to open to it the depths and heights of life. We need the solemn sanctions that remind us how the life of to-day rests upon eternal principles, and can only be lived truly under the guidance of wisdom that is not of to-day only, but of all time. The joys, the fears, the struggles, the perplexities, the triumphs, of now and here, link themselves with those of the past and of the future, and are part of a great life that stretches beyond our ken on every side; and we need in our devotions an utterance that, while taking us to the heart of our present experiences, shall link them with the infinite and the eternal. But it is a sign of spiritual sloth, a forewarning of spiritual death, if we seek to find the music of our lives in phrases that tell of what was, rather than in the living perception of what is. The devotions and associations of other times have their fit place when they give us the support and fellowship of the past, when they interpret the present, and give it the majesty of permanence and universality, when they enable us to discern between the fleeting and the abiding, the accidental and the essential. But if we fall back upon the devotions of the past as a substitute for the present religious life, or let consecrated phrases establish a divorce between the actual, even the commonplace, and the ideal, we are sapping the true foundations of the Church.

Hence, from the days of the ejection of the Two Thousand until now, we have revered the past but refused to let it fetter the present or enslave the future.

And if these are the principles to which we have testified, what has been their reaction upon our lives and upon our place among the Churches?

In the first place, this very rejection of binding forms and binding formulæ has cut us off in appearance from the larger spiritual fellowships of our country and our age. In appearance, I say—but what of the reality? It is a question which we should ask ourselves in deepest earnestness.

If in truth we have severed ourselves



from the great streams of the spiritual life that flows around us, we must needs pay a heavy price. We no longer believe in the *sinfulness* of such isolation, but the *penalties* of it are beyond the possibility of denial, and I take it to be the fact that incidentally, and in certain directions, social rather than religious, we do bear upon us the marks of this penalty, in a tendency to a limited, a narrow, or a sectional view of things, and sometimes in a nervous self-assertion wholly unworthy of the serenity and largeness of our principles and traditions; but in directly religious and spiritual concerns we, in principle at least, seek the distinction, not of isolation, but of the widest communion with the spiritual life, not only of our time, but of all times. For that spiritual life is not lived or uttered in the Churches only, nor finds its best formulæ in the creeds. It is a living and growing thing, beaten out of the life we live from day to day, and recognisable wherever men have truly lived; and we have been jealous of any influence that would cut us off from full and free communion with it. Every formula must partake of the philosophical and historical—nay, even the legal, the social and the scientific conceptions of the age, and the circle in which it is drawn up; and he who has committed his spiritual life to association with any such formula, has, so far, committed himself to a life that was, and finds himself in conflict or uneasy fellowship with the life that is. He has to reconcile himself as best he may to progress and change; he is even liable to find himself at war with the actual spiritual life that is around him. There is antagonism where there ought to be joyful welcome and alliance; there is fear and suspicion where there should be triumph, and the very appeal to the past which, if free, would give dignity and volume to his devotions, because enforced hampers and bewilders them. Hence, as it seems to us, it is in a free church and in free devotions only, that the widest participation in the actual spiritual life of the world becomes possible; and in our seeming isolation we may, if we have the strength for it, rise into a broad and untroubled communion, may assimilate without apology and without reserve the spiritual realities manifested in the life of all the Churches and in the life outside and beyond them all, and, with no sense of antagonism and no sense of fear, live in the inward fellowship of that communion of saints from which we seem to some to have deliberately cut ourselves off, from which others would exclude us as foes of its peace, but in which we live by an inalienable right of citizenship.

And if we turn for a moment to the more directly practical aspects of the matter and ask how our worship ought to be connected with our conduct in domestic and commercial life, and how it ought to affect it, much the same reflections will occur to us. Whatever a man's ideal standard of conduct may be it is well for him to be forced from time to time to look it in the face; and all Churches alike stand for the assertion of the ideal standard of conduct. They proclaim that man shall not live by bread alone, and that in all his material life he must be guided and controlled by other than material principles and aims.

Their influence upon our actual life, alike upon its outward manifestations and its inward spirit, is incalculable, and the

diversities of ideal represented by them (so far as they stand for realities and not for mere inherited fictions) doubtless have their several justifications and contribute their several types of manhood—each its breed of men and citizens. The special history and principles of our Church seem to lay upon us the special function of keeping the ideal in close and constant touch with the whole area of the practical life. If the language of religion is to be the language of daily life, so is the area of religion to be the whole area of daily life. We are not only worshippers, but men and women, husbands, wives, parents, children, brothers and sisters, lovers, friends; we are citizens, we are servants and masters, employers and employed, we are tradesmen, merchants and manufacturers, professional men, newspaper men, stockbrokers, scholars or preachers; and we are committed by all our traditions and all our professions not to suffer a severance between the principles on which we conduct ourselves in all these relations and the sympathies we cultivate and the aspirations we express in our worship. Here, too, if we are true to our flag we must have breadth and actuality. Our religious life must feed upon reality, and must not suffer itself to be charmed to sleep by ancient phrases and a tranquil atmosphere that will enable us to feel religious without effort and good without strain or perplexity.

We aim, then, at actuality, at truth, at positive reality. Whence the impression, so widely spread, that our faith differs chiefly from that of our fellows by the prominence it gives to negations? It is because life and truth and reality involve negation. It is easy to hold contradictory principles and beliefs at the same time; but in that case they neutralise each other and do not fully live. They are not sharply defined and are not therefore fully true in their expression. It is the negation of the superseded belief or principle with which the new and living truth is at war that enables the latter to work itself out freely and to bear its fruit. The Israelites were devoted to their national God, as other nations were to theirs; but when the positive devotion culminated in the grand negation, "Thou shalt have no other God by my side," then the religion of the world was born. The priests believed with the prophets that a pure life was needful for acceptance with God; but it was the prophetic negation, "The Lord delighteth not in the blood of bullocks," that enabled Israel to escape from her swaddling-clothes and bring the glad tidings to the world. When Jesus was asked to formulate the contents of positive religion, he uttered no new thing, but quoted two passages from the Scriptures of his people. That was his affirmation, in which there was nothing new. It was the negation, "There is no other commandment greater than these," which made it effective. For want of due negations men said and believed for century after century that God was love, and yet believed in an eternal hell. "The Sabbath was made for man" is a harmless commonplace till you add, "not man for the Sabbath," and then it becomes a revolutionary and vital principle. Even the words, "The kingdom of God is within you," contained in itself the negation of the cherished religious hopes of the Jews, and is ineffective till the negation is pushed; and

"God is a spirit" was the negation of the whole Jewish ritual and cultus. The truth is that positive religion is a continuous, vital, and growing thing, and as the growing point defies the microscope of the scientist, so do the vital principles of religion defy the formulating power of the dogmatist. Positive religion is everywhere the same, and marks its victorious progress by the negation of old and worn-out conceptions that confine and fain would choke it. The religious life struggling for light and air breaks its way through trenchant negations into freedom.

Yes, we have distinguished ourselves by negations—the negation, for instance, of an eternal hell, which gave breathing space not only to the thought of the fatherhood of God, but to the sense of the brotherhood of man. We have shared with our brethren the adoration of Power, Wisdom, and Love in the divine Source of our life and Support of our being; but we have dared to deny the legitimacy of the attempt to carry up our human distinctions into the very essence and being of God Himself; and in denying the doctrine of the Trinity have asserted, not denied, the unfathomable mystery, as well as the unqualified unity of the Godhead. We have welcomed with our brethren light from every quarter, and have striven to recognise the Spirit of God wheresoever it bloweth. But not till we have boldly denied the exclusive, the mechanical, the authoritative character of the inspiration of the Scriptures can we have a true conception of inspiration at all. We have recognised with others that in Jesus of Nazareth God's Word became flesh; but not till we have so asserted his humanity as to deny his miraculous birth and the abnormal character of his union with the Deity, can we strive to make ourselves so truly his followers, and dare to aspire to being so truly his companions as to feel that in each one of us, too, God seeks to utter some word of His, and to make us, too, redeemers as well as redeemed.

It is sometimes said that the day of these negations is passed, and, indeed, that we, in making them, have been the martyrs of the theological world, helping others to reach the positive positions without the effort and the hurt of negation, and to let the obsolete formulæ die a natural death, and fall without notice into oblivion. But truth is not to be had on these cheap terms. What has too often been the result of this easier path? Why, that unreality and incongruity permeate the devotional utterances that have never been purged by drastic negations; that the error undenied infects with subtle influence the truth that seems to ignore it. Thus many in our own day have ceased to believe in the doctrines of the Trinity, the Atonement, and the Incarnation, but have never denied them, and therefore their religion is reduced to agnosticism qualified by anthropolatry—that is to say, they continue to worship Christ, when they have ceased to believe that he is God; because they know not whom else to worship; and at the same time they have sunk into a deep scepticism as to the actual historical existence of the divinely ideal man; and because they have never denied the historic infallibility of the New Testament, have lost the very power of believing in any historic truth at all.

And, indeed, now that the things we



have so long denied are scarcely asserted, but are allowed to fall quietly into the background, a new and very serious danger encounters us, for we come within the attractive power of the numerically greater spiritual fellowships around us, and are no longer shocked by crude assertions that repel us. I believe we cannot safely profit by this wider fellowship unless we jealously preserve the sharpness of our negations. Nay, for my part, I believe the time has come for robust and clear negations in reference to the Johannine and Pauline theologies, if the New Testament itself is still to pour its wealth into our lives, and if we are to prevent emotional sympathy from taking the place of conviction, and doing duty for history. Let us rejoice in every sign of growing sympathy between the churches; but if ever we are seduced from allegiance to our own standard of actuality and veracity and consequent sharp negation, it will be to the loss of the world and to the betrayal of our own trust.

But if our negations are not the expression of positive life, then, indeed, they are nothing; for freedom, though the condition of life, is not life itself. We do well to cling to freedom with jealous loyalty, to formulate and to proclaim the negations to which it leads, with fearless distinctness. But these are conditions or fruits of our religious life; they are not life itself.

We have spoken, then, of the language of worship, and of the conditions of our utterance; but what has been, and what is to be the true *life* of this house of prayer? That life reaches far beyond these walls. It is the life of worship. And what is worship? Whenever such triumphant sense of the wealth of human life and love comes into our lives as to take us out of ourselves and "disturb us with the joy of elevated thoughts"; when alone amid the beauties, the wonders, or the terrors of Nature, we listen as though to the soliloquy of God; or quickened by the words of the living or the dead, or by memories now first interpreted and understood, or in converse with those who are to us as our own souls, feel the all-pervading presence; or as we grasp some new truth that sweeps into our ken, or deepen our sense of trust and repose in the old truths and the old affections on which our lives have been built; when we feel the flowing of God's will without barrier or friction, through our wills, and losing ourselves find ourselves in Him; when we live a life as of the blessed made perfect, the fruition of seeing and loving God, and know what love is—then we are worshipping.

In such access of mind, in such high hour  
Of visitation from the living God,  
Thought was not; in enjoyment is expired.  
No thanks he breathed, he proffered no request;  
Rapt into still communion that transcends  
The imperfect offices of prayer and praise,  
His mind was a thanksgiving to the power  
That made him; it was blessedness and love!

Yet it is seldom that we can thus anticipate the eternal life, and share in this fullest worship. Far oftener we need to strike the key-note with which our lives must be brought into tune than

to utter the full melody of the soul. In our daily lives we are in constant danger of missing the proportion of things and forgetting that which matters and that which lasts. We are not always striving for what we really want; we do not always want the things that really matter. We fret ourselves without a cause, and "to recover the pure wisdom of a Christian mind" we seek to remind ourselves of what we best know, to assert the reality of the most abiding, but often for the moment the least importunate of our impulses and purposes; we seek to rise above the immediate surroundings that block out the wider prospect, and see our lives "steadily, and see them whole"; to bring our personal vexations and ambitions into their relative significance, or rather insignificance, and on the stream of a broader life of conviction and aspiration to regain possession of our souls. And this, too, is worship.

And, moreover, just in proportion as we have realised the true beauty and blessedness of life, in proportion as we have seen God, and in seeing Him have touched, if but for a moment, the glory to which we are called, our longing will deepen to make plain the paths along which the redeemed shall walk, to lighten the darkness and break the fetters in which the nations sit. We

"Hear humanity in fields and groves  
Pipe solitary anguish; or must hang  
Brooding above the fierce confederate  
storm

Of sorrow, barricaded evermore  
Within the walls of cities."

We hear and not unmoved.

Error, sin and misery are here, and though in some sense they be here by God's will (for if not, how come they here at all?) we hear His mandate to us to strive against them to the death. We would cleanse all our own passions and purposes from evil, and would "chill into stern resolve" our longings for better conditions of life for others. And when we register our Crusaders' vows and dedicate ourselves to the service of God, this, too, is worship.

And what of those consolations of religion of which we sometimes hear so much that it might seem as though religion were a thing with which the strong and happy might well dispense but which we need in our weakness and our misery? Are we to answer that Worship is fruition, is aspiration, is resolution, the utterance of the strong, the brave and the devoted, the experience of the blessed? And are we not to speak of God as a refuge and a consolation? For my part I believe that, in the main, the things a man cares for when he is strong are the things which must support him when he is weak; that into which he pours his life when it runs high, is that which must feed him when his life runs low. And therefore I believe that it is they who give their strength to God that shall find their strength in Him. Not that what we get is simply what we gave,—not that our religious life is a mere fly-wheel to carry us over dead times by our own strength stored up in it, but because it is only by giving ourselves in love that we can gain access to the sources of strength and joy which then pour out their streams upon us, not giving us back our own again, but giving us the treasures which we have opened but could not

create. And in the last resort the sorrows that embitter us come from the failure of our plans, from the thwarting of our projects, from the lacerating of our feelings, from the wounding of our affections, from the maiming of our lives. If we have learnt to look upon our own lives as a part of the great life of the world, a part of the great will of God; if we have learnt to escape from ourselves and to live in God; if we have learnt to value our own joy, not only as our own, but as the earnest of what may be and shall be to all as the assurance of the goodly heritage of man, then our sorrow too will take us deeper into the fellowship of pity with suffering and sorrowing humanity, and will not embitter us nor poison that life in God in which alone is peace.

Our consolation in failure and sorrow, even as our consolation in bereavement and loss, must be to have striven and to have lived in God. And this, too, is worship.

May they who worship here worship in spirit and in truth, utter their joy, see their light, gain and consecrate their strength, find their consolation in Him, seek Him and find Him, both here and everywhere.

"Holy, holy, holy, Lord God of Hosts,  
heaven and earth are full of the majesty  
of Thy glory."

#### MILL HILL CHAPEL, LEEDS.

THE last of fifty years' religious services at Mill Hill Chapel was held on Sunday evening, and closed with a fine rendering of Mendelssohn's *Hymn of Praise* with full orchestral accompaniment. The whole service was most devotional, and one could not but feel that it was only under such conditions that sacred music could be worthily performed. It seems something like a desecration of inspired words, which have been the consolation and strength of generations, when they are sung to a miscellaneous audience in a place of amusement, and with the hope of applause and an encore. The true home of oratorio and cantata is the church, as much as it is the recognised home of mass and hymn. At any rate it was most appropriate that as the fifty years began with the sanctus, "Holy, holy, holy, Lord God of Hosts," they should end with the words, "All that has life and breath, sing to the Lord."

On the following Tuesday, the day of the opening, there was service at three in the afternoon; the Rev. Charles Hargrove, who has been minister of the chapel for now over twenty-two years, took the introductory part, and was followed by the Rev. Professor Carpenter, his predecessor in the ministry. The sermon, which will be found on another page, was preached by the Rev. Philip Wicksteed, in whose father's ministry the chapel was built.

#### EVENING MEETING.

#### *Reminiscences of Fifty Years of Work and Workers.*

After the afternoon service tea was served in the schoolrooms, and so numerous was the gathering that two sittings-down were necessitated. Subsequently a public meeting was held in the Priestley Hall, where there was again a crowded attendance.

Sir JAMES KITSON, Bart., M.P. (chair-



man of Trustees), who presided, was supported by a number of distinguished visitors and prominent members of Mill Hill congregation.

The CHAIRMAN gave some interesting personal reminiscences of Mill Hill Chapel. He was present at the opening of the chapel fifty years ago, but his memory of that occasion was very limited indeed. His father—a comparatively young man at that time—was a member of the Building Committee, and he (Sir James) remembered hearing of the discussion that took place over the style of architecture that should be adopted for their present chapel, as to whether Gothic was suited to the case. He remembered stories of the older members who thought it was something shocking to leave the ordinary dissenting conventicle style of architecture, and to arrogate to themselves the right to a style which was adopted by the ancient Christian Churches. He remembered while they were worshipping in Call-lane Chapel his mother telling him something which made an impression on his childish memory, for she pointed out a loft where their ancestors worshipped, and to which they ascended by a ladder, and they had to withdraw the ladder after them in order that they might worship free from the molestation of the officers of the law. It was well on occasions like the present to recall and to contrast their position in the past with the position they occupied to-day, when their meetings were presided over by chief magistrates, and they were supported on their platforms by aldermen of the city; and that they should know that their religious liberty was won by the struggles and the determination of their ancestors to be free—not to be tolerated, but to be free to worship according to the dictates of their own consciences. Recalling the ministers of his early days, he remembered they had, while he was a boy, Dr. Hutton for a short time; and then he had a very clear and vivid recollection of the melodious voice of the Rev. Charles Wicksteed, who preached to them for so many years; and the form and the voice of the preacher that afternoon (Rev. P. H. Wicksteed) brought back some words of a sermon of their former minister—words which were now engraved upon his (the speaker's) heart. He was full of affection for the memory of Charles Wicksteed, who conferred immense benefits on him; it was by his advice he (Sir James) was sent to University College, London, where he gained not only knowledge, but something he valued more perhaps—he gained associations and friendships that had endured all through life. He could not do more than name the ministers of Mill Hill who were still among them—Mr. Hincks, Mr. Carpenter, and, still with them, Mr. Hargrove, because the congregation had testified in many ways its devotion and affection for those men, and had paid acknowledgments of noble services they had rendered. He would, however, in passing refer to the testimonial which they recently gave to Mr. Hargrove, just to say what honour it reflected upon themselves that, without a canvass or a word from their minister himself, the whole congregation joined in a tribute of acknowledgment of his twenty years of self-denying labour among them. If he were permitted he might have referred in greater

detail to the work of such men as Mr. Darnton Lupton and his brothers, to Mr. Luccock, to the Kitsons, the Talbots, Frederick Jackson, Alderman Carter, John Scott (who was still with them)—those who had done the great work of their Sunday-school. The other day he chanced to be on the shores of the Caspian Sea, and passing a very well-built and cleanly settlement of work people he inquired who lived there. It was a small settlement, distinct from the other houses of workpeople in that neighbourhood, and he was told they were “a kind of Lutherans who don't worship saints, but worship God alone.” He asked, “What sort of people are they?” and he was told “They are very attentive, careful, well-regulated workpeople, who live good lives, do good works, and who do their work well.” And, reflecting upon this, and upon the coming celebrations at Mill Hill, he thought of their own people, and of their ancestors; they had saints of their own, but they did not worship saints—they worshipped God alone, and did the work which they believed He wished them to do. When he thought of the past and the work their forefathers had to do, he asked himself what was left for them now to do. All those disabilities which rested so heavily upon them sixty years ago had by strenuous efforts been removed. Well he thought of the younger members of their congregation, and he looked with the utmost confidence to the future of Mill Hill Chapel, because by the spread of education more men were coming forward, able to participate in the work and more able to lead in the work they were endeavouring to do. In the days of the late Mr. Wicksteed there was much controversy, and in those days, when theologians raised their voices upon limited ideas of conception and limited literature, it was necessary that their points of belief should be attacked and an endeavour made to rest their belief in God and Christ upon a wider and nobler basis. They had done that work, and they were not tolerated now—they were looked upon by other sects as their equals, and as their equals in Christian work; and, therefore, it was that their work and methods of work were now so utterly different from the period of fifty years ago. He had to propose the following resolution:—“That assembled here to celebrate the fiftieth anniversary of the opening of the new Mill Hill Chapel, we gratefully recall the memory of those former members of the congregation to whose zeal and generosity we owe the holy and beautiful house in which we meet for worship, and hereby put on record our earnest hope that we and our descendants may ever act worthily of the noble traditions bequeathed to us from the past.” Sir James said he wished to add his acknowledgment of how greatly he valued freedom of religious opinion and the absence of declaration of creed—how from time to time one's religious sympathies and views had wavered and changed with changing knowledge and opinion, how grateful he had been that he was not fettered with a creed, and had been free for fifty years to worship in that place “one God the Father”—and how he had found the House of God a home of refuge in time of storm and sorrow and trouble—a place in which to worship the Almighty “with sincerity and with truth.”

Mr. GEORGE TALBOT (Chairman of the Chapel Committee), in seconding the resolution, said he cordially expressed his thanks to those men who lived fifty years ago and who spent their time and money in erecting their chapel. He did not thank them so much for their money as he did for that intuition and that culture which enabled them to build that beautiful Gothic church—convenient and at the same time handsome—instead of one of the conventicle places which used to be considered the proper form for dissenting chapels. They had a chapel so beautiful and so useful that they never had had any necessity for any thought of alterations or improvements. The only thing that had been done to the church since its erection was that it had been beautified by the pious wishes of those who desired to commemorate the virtues of their relatives who had gone before. Their ancestors chose that site on the hill that led down to the mill by the river, which had in time become Park-row, and their chapel now stood the chief ornament of their city square. More than that, they left them a trust deed which enabled them to use it for a Unitarian place of worship. They gave it them not because they had become Unitarians, but out of fear of the Church of England; they dreaded the bishops' sacerdotalism, they dreaded the ritual and the rite of the Church of England which they feared would lead them back into the dreaded bosom of the Roman Catholic Church. Aided by that trust deed they were able to worship in that place. He was thankful that trust deeds to-day were made for different reasons; because they had a faith in the future; because they believed that knowledge would never lead to any error, but it did enlighten anybody who endeavoured religiously to follow that burning and shining light. They had a church full of traditions, and they believed at Mill Hill that they were obliged to live the life which their religion brought them—that every man ought to devote what he had of ability or means towards the life of the nation, that every man should do something for humanity and his race. These were noble traditions; let them try to maintain them. He believed these traditions were safe in the hands of those who would follow them. They were told by the poets that the golden age was passed, but he believed that there was coming a better, a nobler, and a stronger race of men than ever lived before, and that the golden age was in front of them. He believed when they celebrated their hundredth anniversary at Mill Hill the members of the congregation would be found holding their own in the city and country, and the church would maintain its present strength and prosperity. Their religion was free to progress and they would see a religion with a deeper insight into all living things, with a truer trust in God Almighty, with a better idea of what was intended by the life and character of Jesus Christ.

The Rev. H. ENFIELD DOWSON, B.A. (Gee Cross), moved the next resolution, as follows:—“That on the part of the free and allied Churches of Lancashire and Cheshire, of the Midlands, and of the London District, we congratulate the Mill Hill congregation and their minister on the celebration of the Jubilee of their new chapel, and wish them all honour and success in the continued maintenance in



this city and county of the cause of true religion and unfettered reason which they have so long defended." He said he came from the province of Lancashire and Cheshire, and from a church kindred in spirit down to the ground, to Mill Hill, with a history very much like theirs; and the alliance between Mill Hill Chapel and his own had been rendered closer in connection with the public celebrations, because it was the Rev. Charles Wicksteed who fifty years ago opened their beautiful chapel at Gee Cross. They were six months ahead of Mill Hill, and they believed that beautiful as Mill Hill was, their church at Gee Cross was—well, as beautiful. They were proud, however, to have commenced worship in Gee Cross in the same year as this fine congregation at Mill Hill, with its noble spirit, with its grand services to humanity at Leeds, and with its fine future lying before it. Therefore the alliance of the two churches was closer because they were born in the same year—not exactly twins, but very near it. He would like to say a word about the Midlands, because he began his ministry in the Midlands, and found his wife there. The two congregations were allied in many ways; among others they at Gee Cross had during those fifty years passed out of the old building in which they worshipped into the new one in which they worshipped to-day. In connection with their jubilee he had been reading some of the stories of the simple-minded honest men and women of those early days, and he was struck with the simple-minded and straightforward character of their predecessors. He spoke to the remarkable continuity of their church, and went on to bear testimony to the services of Mill Hill to the city and county; he added, it had been, as it were, a city set on a hill, and its light had shone beyond Yorkshire, and those outside the county had looked up to Mill Hill as one of the brightest lights that had shone in their Church. It had been his privilege to know their past ministers, and as one connected with Manchester College, he desired to pay his tribute to the devotion of Mr. Carpenter, not only to his work of teaching, but to the life of the students, to whom he was a second father; and he paid his homage to the influence of Mrs. Carpenter, opening her home to the young men and making them better for this present life. He had great pleasure now in sitting on the Board of Manchester College with their minister, Mr. Hargrove. He was one of those whom they, ministers born in the faith, welcomed with open arms as an immense addition to their strength, coming to them as it were from the opposite pole, but understanding their life and spirit almost better than if he had been born in it. He never met such a man for having a grasp of the situation and having the noblest spirit in his breast to which they aspired. Such men as Mr. Hargrove had been given to their Church by Mill Hill, and he thought they might say they had done more than influence their city and county, they had influenced this country by sending out some of the brightest geniuses and noblest souls as brothers and sisters in their faith.

The Rev. W. COPELAND BOWIE (member of the London School Board) seconded the resolution. He said he came with the good wishes of the Association of which he was secretary. The only fault he had

to find in the resolution was that it confined itself to speaking of the work and influence of Mill Hill to the town of Leeds and the county. They in the Midlands recognised the fine public service which had been rendered by many notable men connected with that chapel, not only to Leeds, but throughout the country, and they had brought life and health and generosity to many other Churches as well. Looking over the lists of those who were in the forefront of every great movement, especially in connection with their churches, they never failed to see prominent names connected with Mill Hill. Its ministers in the past had rendered splendid services not only to the scholarship of the church, but to its work; and their present minister was honoured throughout the length and breadth of the land; and he, like several of their laymen, was a frequent visitor at their meetings in London and all parts of the country, and they were always received with the pleasure and honour which they deserved. It must be a source of inspiration and delight to the young men and women connected with the congregation to feel that they had had as their leaders, in days gone by, men and women of such high character and intelligence, and of such noble work. It was always to him, as a minister, a source of satisfaction and delight to hear a layman speak from the depth of his heart and soul about the influence that religion had brought to him in chapels like theirs. And he was particularly delighted and touched by the fine testimony borne by the Chairman, to the influence of fifty years of worship in that chapel. To him, as a minister, that was the finest testimony, and he was sure the present and past ministers of that chapel would feel with him that no finer testimony could be borne to their work than the testimony of a man actively engaged in the public affairs of life, and carrying on great business transactions, and who was able honestly to say that the services of the chapel had touched his thoughts, quickened his best affections, and soothed him in his sorrows, and strengthened him in his trials. They had many difficulties and disappointments and drawbacks, but to be able to point here and there to men who threw their whole soul into unselfish service and found an inspiration in the service and in those fine old chapels with their ancient traditions and history—these things cheered one in their disappointments and encouraged one in their difficulties. Despite their own difficulties and struggles and disappointments, he confessed he did not envy those who belonged to larger communities where reason was fettered and where true religion was often hard to find. In their Church they had no hesitation, no travails, no difficulties about the truth; they had only to open their minds to it and receive it. They had no creeds or ceremonies to square. They, the ministers of the Church, came into their pulpits and were asked no questions; men and women came into their pews and were asked no questions about creeds and ceremonies; they were simply asked to be true to the highest principles that came to their minds, and to keep their minds open to new truth and to higher and nobler service. That was the position they had great cause to be proud of and to rejoice in. He hoped they would treasure their freedom and work for the

good of others as their forefathers had done.

Mr. CHARLES WICKSTEED (Kettering), in supporting the resolution, referred to his father's connection with Mill Hill, and to his own early associations. He believed there was one secret, at any rate, of his father's great influence and of his many friends—and he did not think any man had more sincere friends than his father had—it was that for every sorrow and for every joy he was so sympathetic. He remembered once writing to his father and telling him of some great kindness he (the speaker) had received from his Leeds friends, and he replied, "Yes, it is seldom in our power to return kindnesses in kind to the people who give them to us, and it is well we cannot, because if we did it would become a sort of enlarged selfishness; but what we ought to do is to pass on the kindness to someone else." The best way of showing our gratitude towards those who had been kind to them was by doing the same to others as opportunity occurred.

The Rev. C. HARGROVE, in acknowledging the resolution, said:—No one will think that we of the Mill Hill congregation are too grateful to those who built our beautiful place of worship, or that we are making excessive jubilation for our fifty years' possession of this our common home. But it may be thought that the event is a domestic one, which we might reasonably celebrate within our own Leeds family, with—

(Continued on page 851).

## THE CHILDREN'S COLUMN.

ON Christmas Eve I wished you all a Merry Christmas, and I have a shrewd suspicion that not many of you cared to look at the Children's Column just then. There were so many things to think of and enjoy, and so much to do. But I hope you will look at it, and perhaps you will take the little story about Han's Christmas-tree for this week too, for I can only stay for a very few words now, just to wish you all a Happy New Year.

I hope this year that is nearly gone has been as happy for you as it has been for me. It has been very hard work, but I cannot tell you how much I have enjoyed trying to interest and help the children, and how grateful I am to the friends who have joined in these talks. What a delightful summer holiday we had, and how good it has been from week to week, to listen to the wise and true and pleasant words that have been spoken! And next year I hope will be just as good and just as happy as this, if not better and happier. Let us try at any rate to make it so.

And now I want to introduce a new friend to you, whom we have all been very glad to welcome into our circle. Next week the Rev. John Byles will give you a New Year's talk. He has lately become the minister of our church at Northampton; but perhaps, after all, he is not a new, but an old friend to some of you, for his book of addresses to children, called "The Boy and the Angel," is very well known. If you do not know it, I advise you to get it, for it is full of good stories and wise teaching. And whether old or new, Mr. Byles will be a good friend to you, and I am sure you will be glad to listen to him next week.

A Happy New Year to you all!



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LONDON, DECEMBER 31, 1898.

## RETROSPECT OF THE YEAR 1898.

LOOKING back upon the year which is swiftly passing away there are thronging memories which are not lightly to be set aside. The century also is drawing to a close: two more years, and it will be gone; and there are great questions affecting the welfare of all the nations of the earth, which during the past months have been pressed upon the attention of all earnest minds, and come with searching appeal to the friends of humanity in every land, with a call to loyal service, that the new year and the new century when it shall dawn may see the achievement of a better hope for the world. Even out of the dread conflicts of war, and rumours of war yet more terrible, have issued a new preaching of Peace, a stronger impulse towards reconciliation, towards reasonable self-control, and the drawing closer of the bonds of brotherhood, to be made effectual through united effort for good, which hitherto has seemed only a far-off dream.

The past year is memorable for us, as it is for our brethren across the Atlantic, on account of the war in which they were involved with Spain. It was an unequal conflict, which could have only one ending. Cuba was liberated from hopeless misrule, and Spain lost her colonies, which may prove to her a blessing in disguise. But there were other results of yet greater significance for us. The appearance of the United States as a great Power in the Pacific, as concerned with the welfare of subject or dependent races, marks a new departure which may have the weightiest consequences in the future development of international affairs, and in the progress of humaner principles and higher civilisation throughout the world; while the remarkable demonstration of the fundamental unity of the two great English-speaking nations, in spite of the failure of the

recent arbitration treaty, has proved to Europe that Great Britain does not stand alone, and has given new confidence and ardour to those who dare to hope that the forces of freedom and righteousness may yet prove to be paramount in working out the destiny of the nations of the earth.

Of the many failures of justice in the past the most humiliating and disgraceful Dreyfus affair still remains an unredeemed blot upon the honour of France, and while the immediate fear of conflict with this country through clashing interests has happily passed away, we cannot watch the progress of events without grave anxiety [and the deepest sympathy with the devoted friends of justice and good government across the Channel. The shame of Christian Europe in Armenia, though too easily forgotten, still cries aloud in the sufferings of many victims, which all the efforts of benevolence go only a little way to alleviate. The "Friends of Armenia" and the Women's Armenian Relief Association have still to plead pathetically for a larger measure of support. In Crete, however, after long delay, something has been accomplished. The murder of some British bluejackets at last compelled the withdrawal of all Turkish troops. Prince George is established as Governor, and the Admirals are relieved of their uncongenial task.

The year opened for this country with the responsibility of war on the Indian frontier, and during the year our forces were engaged, in conjunction with the native Egyptian army, in a steady progress up the Nile, for the recovery of the Soudan and the destruction of the detestable tyranny of the Khalifa. Systematic military science, splendid organisation, and machine guns did the work. There was horrible slaughter of the Dervish army, and Omdurman and the ruins of Khartoum were re-occupied. Then followed abundant talk of "glory" and of "Gordon avenged," which we could hear only with repugnance, and which wronged his memory. If there is any glory to attach to this campaign it must come out of Lord Kitchener's subsequent proposal for the founding of a Gordon Memorial College at Khartoum, and the final destruction of the cruel slave trade of the Soudan.

The record of the year contains nothing more honourable or more fraught with hope for mankind than the proposal by the Tsar of Russia of an International Conference to consider the possibility of the reduction of the excessive armaments which threaten to destroy the nations of Europe. This Conference is to be held in the New Year, and there is an opportunity before its meeting in March for the expression of an overwhelming public opinion on the side of peace. Something has already been done in this direction, indeed most of our public men in one way or another have expressed their concurrence with the hope that real good may come of the Conference. Good has already come of the proposal. A great ideal has been set before men, and a new impulse has been given to their efforts for its achievement.

On New Year's Eve Tennyson's verses always come back to us:—

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

And this year we will recall at the same time the concluding words of the Tsar's manifesto:—

"This conference would be, by the help of God, a happy presage for the century which is about to open. It would converge in one powerful focus the efforts of all the States which are sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord. It would, at the same time, cement their agreement by a corporate consecration of the principles of equity and right on which rest the security of States and the welfare of peoples."

## THE CHURCH OF ENGLAND.

In the Church of England it has been a year of unrest, reaching at times the point of acute excitement. The crusade of Mr. Kensit against illegal ritual, breaking out into unseemly brawling in church, was only an extreme symptom of a very widespread feeling against a retrograde movement, modelling the church again largely on the Roman pattern. It is true that neither Leo XIII. nor Cardinal Vaughan will show any respect for Anglican Orders and the English bishops have to assert an apostolic independence, resting on as doubtful history as the Papal claim; but apart from this there has been a strong assertion of the sacerdotal character of the Church, which has the avowed support of almost the whole bench of bishops, and certainly of the Archbishop of Canterbury. The popular protest has been against the alleged Romanising of the Church, and the authorities have admitted and strongly deprecated the use by a limited number of the clergy of unauthorised services of the Roman type, the substitution of "Mass" for "Communion," the observance of such a festival as that of *Corpus Christi*, the ceremonial use of incense, and the advocacy of habitual compulsory confession to the priest. But while guarding against such extremes, the Archbishop of Canterbury unhesitatingly affirmed in the Charge delivered at his first visitation the doctrine of the Real Presence in the Bread and Wine of the Sacrament after consecration, as the doctrine of the Church of England, adding that while the Roman doctrine of Transubstantiation was forbidden, it was permissible to hold a doctrine not to be distinguished from that of Luther, known as Consubstantiation. The final result of all the controversy, from the Episcopal point of view, which seems likely for the present largely to prevail, tends towards the moderating of extremes, a renewal of loyalty to the Prayer-Book, and to the authority of the bishop.

At the same time there is a vigorous minority in the Church unwilling to admit the sacerdotal claims. The Broad Church party have found a new voice in the *Church Gazette*, which has taken a decided stand, and has been largely instrumental in the formation of the "Churchman's Union for the advancement of Liberal Religious Thought," which aims at immediate action for enforcing the rights of laymen to an adequate share in Church Government, and among other salutary reforms demands that the use of the Athanasian Creed



should be made optional. Among other signs of the freer movement of thought within the Church is the publication of such books as Rashdall's "Doctrine and Development," Llewellyn Davies's "Spiritual Apprehension," and Beeby's "Creed and Life." This last caused a good deal of excitement to Earl Beauchamp and other high churchmen, and certainly its heterodoxy is extreme, advocating a doctrine of Christ, which, in the author's view, Trinitarian and Unitarian might equally accept. But Canon Cheyne and the *Church Gazette* both welcome Mr. Beeby's book as a healthy sign of life, and he has not yet been deprived of his living.

#### THE EVANGELICAL FREE CHURCHES.

Side by side with the Church of England are the great Nonconformist bodies of this country, which are more and more drawing together as one union of Churches, "Free" from State control, and "Evangelical," separated from the Sacerdotalist on the one side, and the Unitarian on the other. The National Council of Evangelical Free Churches has continued to make rapid progress, a large number of new local councils having been added, and the organisation of districts, of parochial visitation, and of united missions having been further developed. Dr. Clifford, in his presidential address to the Council at Bristol in March, quoted some figures calculated to impress the members of these Churches with their strength and with their responsibilities.

We seem so few at home (he said) and have so tough a battle to wage, that we discount our influence, though even here our number of communicants is larger than that of the Anglicans. But when we examine the statistics of the Free and Anglican Churches amongst English-speaking people all over the world, we find that we are five times as strong as they are. The total Anglican communicants are returned as 3,122,156, but the Methodists alone amount to no less than 7,085,400; the Baptists reach 4,608,402; the Presbyterians report 3,770,077, and the Congregationalists 1,161,273, showing a complete total of Non-sacerdotal communicants in the Anglo Saxon speaking world of 16,625,152.

The National Council itself, as was recently stated in the City Temple, represents 1,841,767 Free Church members, and what they may be able to accomplish in religious work is indicated by the determination of the Methodists alone to inaugurate the new century by raising a fund of a million guineas to be devoted to denominational purposes, and the subsequent proposal, that the Congregationalists, a much smaller body, should raise half a million for similar purposes.

The attitude of these Churches towards the ritual controversy in the Established Church may be seen from the following preamble to a recent resolution:—

The General Committee of the National Council of the Evangelical Free Churches shares the pain and regret of many of the laity and clergy of the Anglican Church on account of the rapid increase and growing aggressiveness of the Romanist party within the Church, records the conviction that this subtly developing Romanism, even though associated with men of indisputable self sacrifice, distinguished genius and deep piety, and moreover attended by many deeds of philanthropy, is nevertheless a grave menace to the nation, to its manhood, its liberty of conscience, its traditional love of truth and honour, its devotion to justice, and to its spiritual and material progress.

The resolution went on to insist on the importance of a thorough teaching of

history and an exposition of Free Church principles, and also on the spiritual nature of religion. Towards this end, Dr. John Brown, of Bedford, the biographer of Bunyan, and a distinguished member of the Congregational body, made a notable contribution in his lectures on "Apostolical Succession in the Light of History and Fact", (the Congregational Union lecture for 1897) published this year.

Another new departure of the year has been the establishment of the Nonconformist Political Council, which so far differs in character from the Evangelical National Council that it includes "Unitarians and Jews."

#### OUR OWN GROUP OF FREE CHURCHES.

Turning to the record of our own Churches, whose ideal it is to be Free, not merely from State control, but in undogmatic spiritual fellowship, loyal to truth and open always to the light, we cannot say that "the little one" has yet become "a thousand." But neither are we dismayed at the movements of the big battalions. Our concern is not with numbers, but with the quality of our service, with the manner in which we are using what strength and opportunities we have to bear witness to Truth, and to minister to the religious needs of men. Not with idle boasting, nor yet with faithless discouragement will we reckon with the passing year, but with a determined patience to be doing our own work, and with the secret joy that God has called us to this service.

The year has brought some extremely interesting anniversaries:—the bi-centenary of the Friargate Chapel, Derby, and of Dob Lane Chapel, Failsworth, and the fiftieth anniversary of the opening of the new chapels at Gee Cross, Hyde, and Mill Hill, Leeds, both of which took the place of older meeting-houses, going back to the earliest days of Nonconformity. Such anniversaries have not only an historical interest, they are a fresh appeal to us to be true to the principles of our religious fellowship, and to "put a cheerful courage on." The witness of history and the memory of the earnest piety of many generations demand of us to have faith in the power of religious life to unite the members of a church in effectual service, without the binding up of any dogmatic limitations, and to understand that our witness to Truth is best maintained in the fellowship of spiritual freedom. We are as a people, in this generation Unitarians; but so far as we are true to the inheritance we have received from our fathers we are Unitarians who worship in Free Churches.

The discussion as to names, continued during the year, appears at present so interminable that it would perhaps be wiser to enter on a covenant of silence, and to put the whole of our energy into the strengthening of the religious life of our churches, forgetting ourselves in the service of God and of our fellow-men. Then, perhaps, after a few years, we should find our ecclesiastical difficulties all solved.

Of good work accomplished or undertaken during the year no complete record is possible; but we may recall the re-opening of the renovated Stamford-street Chapel, to which is united the Blackfriars Mission, the opening of the Small Heath Church at Birmingham, the re-opening of Heywood Chapel, thoroughly renovated, and with a new organ, and the opening of

the new buildings at Southend and Plumstead (Woolwich). The year will be memorable to the friends of the Lower Mosley-street Schools, Manchester, on account of the closing of the old buildings, so rich in precious memories, and the migration to the new buildings. The opening of the John Pounds Training School for Girls, at Portsmouth, and of the old Battle Chapel as Mountjoy Hall, belong also to the year's record.

The Manchester District Association has been engaged in developing the new work, for which resources were obtained by the Bazaar of 1897, while the London District Unitarian Society has taken the first steps towards the holding of a similar bazaar in 1900. The responsibilities undertaken do not end with the raising of £10,000, but imply continuous and strenuous efforts in the future to maintain the religious life of churches for which the outward habitation is thus secured.

At a special meeting of the National Conference in June, fresh powers were given to the Committee by the adoption of the following resolution:—

That the Committee of the Triennial Conference having been constituted on a basis by which it represents the various congregations and Associations which form the Conference, it is hereby resolved that the Committee be instructed to hold regular meetings to consult and, when considered advisable, to take action in matters affecting the well-being and interests of the congregations and Societies which form the Conference, as by directing attention, suggesting plans, organising expressions of opinion, raising funds to carry out the foregoing objects, or summoning, if it deem it needful, a special meeting of the Conference. Further, that the Committee shall present to each Conference a full report of its proceedings and the action it has taken for the approval or otherwise of the Conference.

No public use has so far been made of these new powers.

Ministerial movements during the year have been frequent, more than thirty of our congregations having welcomed new ministers. Of these the Rev. John Byles, who has settled at Northampton, the Rev. J. M. Lloyd Thomas at Liscard, the Rev. J. H. Wicksteed at Padiham, the Rev. N. Anderton at Bolton, the Rev. F. A. Homer at West Bromwich, the Rev. J. M. Bass at Chesham, and the Rev. G. S. Hitchcock at Chatham, are new-comers in our ranks, the first and last having been connected formerly with the Congregational body and the Episcopal Church respectively, the others entering from College. To these we may be allowed to renew our expressions of cordial welcome. The Rev. R. H. Lambley has gone out to Australia and has settled with the Church at Melbourne, while the Rev. George Walters has withdrawn from the Unitarian Church of Sydney, and is organising a new "Australian Church" in that city. The Rev. J. H. Weatherall has succeeded the Rev. Philemon Moore as Professor of Hebrew at Carmarthen College. We have had also to record the resignation by the Rev. J. Estlin Carpenter of his professorship at Manchester College, Oxford, to take effect next June, when he will be succeeded by the Rev. W. E. Addis. Manchester College has been enriched by the beautiful statue of Dr. Martineau by Mr. H. R. Hope-Pinker.

The visit of Mr. A. M. Bose, M.A., of Calcutta, was very warmly welcomed by our religious community, as by many others who have the welfare of India at heart. To us



he was welcome both as a patriot and as a distinguished member of the Brahmo Somaj. The lectures of Mr. Nagarkar and of Mr. Promotho loll Sen, in many parts of the country, were also of much service in wakening interest in the religious life of India, and from our side the Rev. S. Fletcher Williams has been sent out by the British and Foreign Unitarian Association for a three years' residence in India as a token of sympathy and of willingness to help in every practicable way the Brahmo Somaj movement, and also the native Unitarian movement where it has arisen.

#### SOME BOOKS OF THE YEAR.

Of books specially interesting from the point of view of Liberal Religion may be named the first volumes of the "Polychrome Bible," the first volume of Messrs. T. and T. Clark's "Dictionary of the Bible," the cheap edition of F. W. Robertson's sermons, and Mr. Conybeare's edition of "The Key of Truth, the Manual of the Paulician Church of Armenia," recently reviewed in these columns, and the other books already named in this summary. M. Jean Réville's "Paroles d'un Libre-croyant," Mr. Stopford Brooke's "Gospel of Joy," Mrs. Humphry Ward's "Helbeck of Bannisdale," and the "Life of Professor Henry Morley" have each a special interest for us. Of new editions we have been specially glad to receive "Christ the Revealer," by the late John Hamilton Thom, and Mr. Armstrong's "God and the Soul," with the new introduction. The Rev. G. St. Clair has published "Creation Records," the result of much patient labour.

#### THE YEAR'S OBITUARY.

Not in our generation has there been such universal mourning and such stirring of the deeper spiritual life as was experienced at the passing from us of Mr. Gladstone. Bismarck's death followed not long after, and then the murder of the Empress of Austria. Mr. Bayard, formerly United States Ambassador, is mourned in this country as in his own, and Miss Frances Willard wherever there are those who have the cause of womanhood and temperance at heart. Of public men in this country we have also lost Sir George Grey, C. P. Villiers, Samuel Plimsoll, John Caird, Burne-Jones, George Dixon, of Birmingham, George Müller, of Bristol, Dr. Samuel Newth, Dr. W. F. Moulton, Dr. Samuel Davidson, the Rev. Edward White, of "Conditional Immortality" fame; Mr. T. B. Potter, founder of the Cobden Club; and the Right Hon. James Stansfeld. These last two, as also the Dowager Countess Russell, belonged to our own immediate circle, where we have lost also Thomas Ashton, Philip Barker, Michael Hunter, Charles Cochrane, Caleb Wright, Edward Grundy, William Tate, Jesse Fagg, Charles Woollen, James M. Darbshire, C. J. English, T. H. Ryland, William Butcher, John Bentley, Charles C. Dunkerley, Sydney Price, James Thornely, Russell Martineau, Mrs. Sadler, Mrs. Sydney Potter, Miss Clara Tayler, Mrs. Eiloart, Mrs. Russell Carpenter, Mrs. G. B. Dalby, Miss Salter, Mrs. Heywood, Mrs. Weiss, and from the roll of our ministers, the Revs. Thomas Hunter, Thomas Timmins, J. T. Whitehead, Charles W. Robberds, and J. Frederick Smith. These are but a few of those who have passed from us during the year, whose memory is held in honour and affection. We will not think of them as

dead, but will enter on the duties of the New Year as compassed about by a great cloud of witnesses, and richer for that new communion of the unseen and undying life, of which we receive new measure through each departed friend.

#### THE YEAR'S WORK IN EDUCATION.

THE disorganisation and rout of the clerical opponents of Board Schools in London and elsewhere at the end of 1897, and the disputations and difficulties within the Anglican Church during the greater part of 1898, have enabled the friends of progress in educational affairs to push ahead with less friction and opposition than formerly. In the Metropolis more work on behalf of elementary education has probably been done during the last twelve months than during any similar period since the passing of the Act of 1870. There are upwards of half a million children on the rolls of the Board Schools of London, taught by some ten thousand teachers, and it will gratify the readers of THE INQUIRER to learn that the organisation which controls this vast work is now in the hands of firm and steadfast friends of religious freedom, as well as of educational progress. The same thing is happily true of Birmingham, Leeds, and other important centres.

Throughout the year many important discussions have taken place, particularly in respect to the provision of more adequate and efficient college accommodation for the training of teachers, and on the relation of secondary to elementary schools. The London School Board adopted an important memorial to the Education Department, calling attention to the defects and the injustice of the existing systems of college training; a large number of Provincial School Boards have adopted a similar memorial; and the Education Department has recently been requested to receive a deputation so that the pleas of the memorial may be pressed home and the way prepared for legislation. Day Training Colleges, linked to or connected with the various University Colleges, appear to be the most satisfactory and feasible solution of the difficulty; and the provision of this type of training will get rid of all denominational or sectarian troubles and worries. Meanwhile, the London School Board have taken steps to provide pupil teachers, who, from conscientious or other reasons, are unable to gain admission to a residential college, with a course of training which will equip them for their professional career.

The future organisation and control of secondary education is a thorny topic of discussion. The present Government, rendered bewildered and hopeless by their previous attempts at legislation, seem bent on driving a wedge of controversy between the friends of municipal and educational progress. School Boards and County Councils are being driven into opposition in London and elsewhere, and unless a wise and temperate policy is pursued by both parties there is grave danger to the cause of progress in education. Secondary education in England is certainly in a very poor way; but any plan intended to benefit the country as a whole which does not take full account of the work which the more progressive

School Boards are doing is sure to prove ineffective and unsatisfactory. In constituting Secondary Education Boards, if the Town and County Councils appointed a third, the School Boards a third, with co-opted members representing colleges and other bodies and institutions making the other third, people all round might be fairly well satisfied, and a good and experienced body of men and women might be formed for organising and carrying on the work of secondary education in England.

The superannuation of elementary teachers was provided for in an Act of Parliament passed just before the close of the session in 1898. The teachers contribute out of their own resources to a fund which is subsidised by Government, and out of this fund superannuation allowances, and special payments in cases of premature disablement are made. All teachers, head and assistant, are treated alike, and receive the same scale of pension according to the years of service.

The Duke of Devonshire introduced a Bill in the House of Lords at the close of the Session of 1898, entitled a "Board of Education" Bill. Its purpose is to bring the control of all kinds of education in England and Wales under one department, absorbing the Science and Art Department, and certain portions of work now performed by the Charity Commissioners, as well as the whole of the work done by the present Education Department. The measure is purposely drafted in a simple and tentative way; but its interest to educationalists lies in the changes through which the measure may go in its passage through Parliament. The Bill appointing a Statutory Commission for the reconstitution of the University of London, which became law in August, 1898, may have an important influence on the future of University education in the Metropolis, and indeed throughout the Empire. An influential and powerful Teaching University, with its headquarters in London, may possibly attract students from all parts of the world. It is interesting to observe that though the Commissioners have had large powers entrusted to them, they are prohibited from granting privileges or imposing disabilities on account of religious belief.

The development and growth of evening continuation schools, the progress made in commercial and technical instruction in many parts of the country should also be remembered in any review of educational affairs during 1898. The literature of education has had several important additions, chief among these publications being the two volumes of "Special Reports on Educational Subjects," collected and edited by Mr. M. E. Sadler, the Director of Special Inquiries and Reports. There are valuable articles by authorities and specialists dealing with physical education, the teaching of modern languages, the organisation of education in Switzerland, secondary schools in Sweden, commercial education in Antwerp, Leipzig, Paris, and Havre, and many other subjects of interest to those concerned in the administration of primary and secondary schools.

On the whole, those who care for education have reason to be grateful for the progress that has taken place during 1898; and even the retrogressive legislation of 1897 will probably prove in the end a blessing in disguise, and will render inevitable the public, representative



control of education throughout the country. The doles dealt out to the voluntary schools have not satisfied the denominationalists: contributions from voluntary sources are still decreasing; the demands of inspectors, and the healthy competition of the best Board Schools are pressing the denominationalists as hard as ever. Possibly it will be borne in upon the minds of the denominationalists themselves before long that the struggle is in vain. The time must come when statesmen of all creeds and parties will find it necessary to make education national, and place its administration everywhere in the hands of the representatives of the people.

W. COPELAND BOWIE.

#### MILL HILL CHAPEL, LEEDS.

(Continued from page 847).

out pretending that it is one of any significance or importance to other churches, whose representatives have so kindly responded, at this inconvenient time of year, to our invitation. And indeed as such I should be disposed to rank it, had the chapel been rebuilt in the old meeting-house style—a style for which there is much to be said, and for which not a few were advocates when the plans were under discussion.

Nor should I venture to attribute any importance to the decision arrived at then, if I had only conjectures to rely upon, or my own ideas of what they ought to have thought or felt. I may be accused by some of undue partiality for forms of Christian faith in which I was brought up, or which I afterwards adopted, nor am I anxious to defend myself against such accusations. Those who see a religion from outside may have a clear eye to detect what is untenable in its system of theology and to discover the abuses to which it is liable in practice; but they can rarely or never realise all there is in it of true and good, which keeps it as salt from corruption, and maintains its power over the souls of its adherents. I know from my own experience what the sweetness and might is both of Evangelicalism and of Romanism, and I will never speak contemptuously or unkindly of faiths in which I have been nurtured and cherished. But I cannot blame others who have had no like experience, and are under no such obligations, if they are more severe in their judgments, and hold themselves aloof from contamination with what they deem to be hurtful and false. I should be content, therefore, to keep to myself the satisfaction with which I regard the Gothic arches of my chapel, as a witness to our spiritual communion with a church far larger than the Unitarian body, and with ages in all respects as different as possible from our own; I should look upon this as a private interpretation of other men's designs, which it might be legitimate to hold but not right to proclaim as truth—were it not that I find the meaning which I put upon the style of architecture adopted plainly anticipated by those who are responsible for it. The Unitarian architect, replying to the objection that his design was too much like a church, wrote: "I hope the Committee will excuse me if I state that the church character at which they seem alarmed is, in fact, the very character which their building ought to possess." Others said that Gothic architecture was symbolical, and that it meant Trinitarianism

to which Mr. Wellbeloved, the learned antiquarian and Unitarian minister of York, replied that "the most obvious symbol is a cruciform structure, but the cross is neither a stumbling-block nor foolishness to us; we preach Christ crucified, and the symbol of the fact is an offence to no one who, with the Apostle, 'glories in the Cross.'" I might go on to quote Mr. Oates, whose family had been for a century past and is still allied with our congregation; he has no scruple in adducing the authority of a Roman Catholic architect, Mr. Pugin, as if he assumed that in these matters we were all Catholics; but I will content myself with the more express authority of the minister of the chapel at that time—a man whose name is had in reverence not only here in Leeds but by all Unitarians throughout the kingdom, both because he was himself a sturdy champion of our faith, and that to son and grandson he has bequeathed his ministry and his character. Speaking at the luncheon this day fifty years ago, he said, what I, born out of the fold, would not venture to say for myself: "It is high time that the barbarous devastation of our Nonconformist forefathers should receive an atonement in the reaction of a generation, not perhaps more earnest and sincere, but assuredly more candid and discriminating; and we say to those old times, 'We will reject what we regard as your errors in doctrine, and your superstitions in practice, but we will not discard your painting, your music, or your architecture.'" The remark, as I read in *THE INQUIRER* of that date, was greeted with "applause," the audience expressing their agreement with the speaker. I doubt if we, half a century later, fully realise what Mr. Wicksteed meant, and what this Gothic chapel was intended by its founders to convey to us. We waver between indifferentism and bigotry; "it doesn't matter what a man believes" we say now; and presently, "any religion except our own is absurd." I know no better type of the Unitarian Catholic than was Mr. Wicksteed, nor any better monument to be to us a constant reminder of the spirit we should be of than the New Chapel in the Old Style which was built during his ministry. We are Unitarians; by Unitarians our place of worship was built; we should never hesitate to avow ourselves for such where the name is decried, and its adherents are ill spoken of; but our sympathies are not with Unitarians only, but with Christians, with all workers for the kingdom of God, by whatever name they call themselves; and if our outward communion is of a few, it is not because we value ourselves as "the salt of the earth," but only that others more rigid about dogmatic agreement will not admit us to their religious society. "Peace on earth," peace, above all, among the Churches of God is our motto this Christmas time, and on Trinity Sunday, and at all seasons, and "goodwill among men" of every creed; this is our prayer for "the whole estate of the Church militant here on earth."

Mr. J. S. MATHERS moved, and Mr. A. CURREE BRIGGS seconded, the following resolution, which was passed with acclamation:—"That we, of the Mill Hill congregation, wish to all our brethren in Yorkshire, united with us by the ties of a common tradition and a free faith, that they may prosper in all their undertakings,

and that there may always rule among us, with brotherly love, a holy and healthy rivalry in zeal for truth and every good work."

The Rev. ANDREW CHALMERS (Wakefield), in acknowledging the resolution, said all the churches and congregations and ministers in the Yorkshire Unitarian Union would be pleased to have a share in the scope of the good wishes and fraternal greetings which they had extended to the visitors in that hall, and as president of that Union he thanked them very cordially on behalf of his ministerial brethren.

The Rev. J. McDOWELL (Holbeck), also acknowledged the vote, remarking upon the goodness and generosity of the Mill Hill friends towards weaker churches.

Mr. WILLIAM CLIFF, J.P., moved—"That our best thanks be given to the Rev. Philip Wicksteed, for his sermon of this afternoon. In him we rejoice to greet the worthy son of a beloved father, whose name is inseparably associated both with Mill Hill Chapel, which was rebuilt during his ministry, and with the Domestic-street Chapel at Holbeck, which is the crown and completion of the work of the Domestic Mission, which he started. That our thanks be also given to the Rev. Joseph Estlin Carpenter for his services; and we, at the same time, recall the memory of his ministry at Mill Hill, and assure him of the grateful esteem in which he is still held by the many survivors of those who were then his congregation." In the course of his address he paid a high tribute not only to the zeal of the men of the past, but to the women of to-day in connection with Mill Hill, referring to their benevolence and personal help in all good work in the city of Leeds.

Alderman F. M. LUPTON seconded. He said their rejoicing that day was not merely a commemoration of the past, it was a hope for the future, and he rejoiced that to them was given more than ever before a larger measure of power—the power of service to others, which was the noblest service of God.

The Rev. PHILIP WICKSTEED, in responding, said that only a few days ago he had the privilege of sitting at the same table with the venerable Dr. James Martineau, and he expressed the warmest interest in the event which they were celebrating that day, and his great pleasure and happiness to think of the prosperity and vigour of the congregation.

The Rev. J. E. CARPENTER also replied, and referred to his six years' ministry at Mill Hill.

The Rev. CHARLES HARGROVE moved and Mr. ARNOLD LUPTON seconded a vote of thanks to the Chairman, and the meeting was brought to a close.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to *THE INQUIRER* will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*Prophets of the Century.* Edited by Arthur Rickett. 6s. (Ward, Lock and Co.)

*Facts and Fancies for Boys and Girls.* Edited by H. B. Bonner. 2s. 6d. (Bonner.)

*Guide to the London Charities.* Edited by J. Lane. 1s. 6d. (Chatto and Windus.)



*The Life of Henry Drummond.* By G. A. Smith. 7s. 6d. (Hodder and Stoughton.)

*Recent Advances in Astronomy.* By A. H. Fison. 2s. 6d. (Blackie and Son.)

*Good Words, Sunday Magazine, Cornhill, Review of Reviews, English Illustrated Magazine of Art, Family Magazine, Woman at Home.*

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Birmingham: Old Meeting.**—On the morning of Christmas Day the new south transept window, given by the family of the late Mr. and Mrs. W. S. Harding, was dedicated at a short special service after the sermon. The Harding family have been connected with the Old Meeting for more than 150 years, and the beautiful window by Messrs. Heaton, Butler and Bayne worthily perpetuates their memory. It is designed to represent, by means of symbolic figures and images and incidents drawn from the Bible, the idea and grace of Mercy. In the central light is a great ideal figure, representing the Angel of Mercy, with hands outstretched to indicate the universality of her benediction. Her head is "orbed in a rainbow," one of the ancient symbols of mercy; at her feet are two children clinging to her robes. In the left hand light is depicted the Good Shepherd, in the right hand light the good Samaritan. The dedication service was conducted by the Rev. Joseph Wood, and a hymn, specially written for the occasion, was sung, of which the following is the first verse:—

Thou whose glories fill the sky,  
Thou whose praises never die,  
Thou, Eternal Charity,  
Accept the gift we bring.

**Capelybryn.**—The annual Christmas gathering of the Sunday-schools of Capelybryn and Sychbat was held on Christmas Eve at the former chapel. Both schools were catechised by the Rev. John Davies, and did their work exceedingly well. The singing was heartily in the crowded chapel, and the meeting was a great success.

**Congleton.**—On the evening of Christmas Day a short address by the Rev. G. H. Smith, and a selection of sacred songs and instrumental music by past and present members of the congregation, took the place of the ordinary service. On the following Monday evening the annual Christmas party was held, with a Christmas tree.

**Derby.**—A meeting of the Ladies' Society in connection with Friar-gate Chapel was held on Monday week in the schools. After tea Mr. W. J. Piper, J.P., presided, and a statement of accounts relating to the recent bazaar and sale of work was presented by the treasurer, Mrs. Birks, from which it appeared that the total receipts were £204 18s. The expenditure was £4 18s., leaving £200 for the chapel funds. This the friends had been anxious to raise in commemoration of the bi-centenary year, and of the 200 years of service to the community in the interests of education and religion, for which the chapel stands. The Rev. J. Birks, in a few words of grateful appreciation of the good work accomplished, incidentally mentioned that the Ladies' Society had during his ministry raised by their own efforts for the purposes of the church the sum of £1,185. A vote of thanks was heartily accorded the chairman, and a most encouraging meeting was brought to a close with the Doxology and Benediction.

**Glasgow: South St. Mungo-street.**—On Friday last the annual soirée and Christmas tree of the Sunday-school was held, the Rev. E. T. Russell presiding. After tea an excellent programme of songs, readings and speeches was gone through, and prizes and presents distributed. Nearly 200 persons were present, this being a considerable increase on former years.

**Huddersfield.**—The children's Christmas party was held on Monday evening in Fitzwilliam-street schoolroom. The Rev. William Mellor presided over the entertainment after tea, which consisted of recitations, action songs, and drill, under the superintendence of Miss Corder. During the evening prizes for good attendance were distributed by Mrs. Mellor.

**Leigh: Lancs.**—The scholars' annual party was held on Tuesday evening last, when there was a good attendance. After tea the chair was taken by the Rev. A. H. Dolphin. Songs were given by Mrs. Collins and Mr. Ridyard, recitations by various

scholars, and a cantata was creditably performed by the children, who had been trained by Mr. Dolphin. The most pleasing part of the evening was the presentation of prizes by Mr. J. C. Prestwich, of Leigh, to twenty-eight scholars for regular attendance at the Sunday-school. £6 6s. 9d. was realised by the recent concert in aid of the organ fund.

**London: Essex Church—Association Sunday** (B. and F.U.A.)—Collections were made, amounting to £23 19s. 11d., at Essex Church on Dec. 18, when Mr. Herbert Rix, B.A., preached.

**London: Limehouse.**—The East London Durning Hall Mission has had greater success this year than ever. The Provident savings amounted to £1,720 12s. 7d. It is a rule that all moneys from the various savings funds must be taken out at the end of the year, so the balance of £1,000 was paid over the other evening to nearly two hundred people. This must be a great blessing to the poor families in the winter season. The Sunday-school and other institutions are all equally prosperous, and the Rev. John Toye, with his thirty teachers and helpers, is to be congratulated on the grand work being done in this, one of the poorest districts in East London. A melancholy incident occurred on the night of the distribution of the savings fund. One of the members, a waterman, saw his companion, who was no swimmer, fall into the Thames. The good fellow plunged in at once and brought his comrade to the side of a barge, and thus saved his life. He, himself, in his exhausted state lost hold of the barge, and was drowned. He has saved others, but here, at least, himself he could not save.

**London: Stratford and Stepney.**—An experiment is about to be tried at the beginning of the New Year to bring these two churches into a closer union with each other. Through the efforts of Miss Florence Hill, an arrangement has been made with Mr. Lucking Tavener, who has had oversight of Stepney during the past year, to act as lay-minister-in-charge of both congregations, preaching at both places, conducting meetings, and visiting the members as opportunities present themselves. Help will be given by lay preachers and other friends, so that the Sunday services may be effectually maintained. Miss Hill will continue her supervision at Stepney, and the Rev. T. E. M. Edwards will superintend the arrangements at Stratford. It is hoped that these two East-end churches will be strengthened by mutual co-operation, and that the result will to some extent solve the difficulty in relation to small congregations that are not far apart geographically.

**Manchester: Strangeways.**—Dec. 26 being the golden wedding day of Mr. and Mrs. Tom Rawson, the chapel committee decided to signalise the occasion by presenting them with an album containing as many photographs of present and past members of the congregation as could be obtained. The album contains the following inscription:—"Presented by members of the Strangeways Unitarian Congregation to Mr. and Mrs. Tom Rawson on the occasion of their Golden Wedding. They were married on the 26th day of December, 1848, at the Strangeways Unitarian Chapel, by the Rev. J. R. Beard, D.D. They have ever since been devoted and valued members of the congregation, Mr. Rawson having filled the office of organist and choir-master for more than thirty years. The congregation wish Mr. and Mrs. Rawson every happiness. Signed—G. S. Woolley, chairman; John Blyton, warden; W. B. Haylings, deputy warden; Frank Williamson treasurer." The album was presented to Mr. and Mrs. Rawson on Dec. 26, on behalf of the congregation by the chairman. Mr. Rawson was also the recipient of a pair of chaste silver-gilt flower vases, and Mrs. Rawson of a fan, from the members of the choir.

**Newark.**—The Rev. E. Rattenbury Hodges is giving a special course of evening lectures, entitled "Sunday Talks to the People." The first, given on Oct. 30, was on the subject—"What is going on in Religious Thought?" The last two (Dec. 11 and 18) were on "Confession, Natural and Ecclesiastical," and "Hell and Heaven." This course, which on each occasion has attracted visitors, will be continued till the end of January. A musical and dramatic entertainment, in aid of the church funds, was given on the 14th inst. in the Town Hall, the use of which was kindly given by the Mayor, Mr. Ald. James Hole, for the occasion. The undertaking proved to be in every sense a most gratifying success. His worship has since made a donation of £5 for the poor of the congregation.

**Nottage.**—On Sunday last special services were held in our church. The first portion of the evening service consisted of "A Christmas Service of Praise and Prayer." Mrs. Phillips read the lessons and prayers, and the anthems, &c., were well rendered by the choir, while the Rev. W. J. Phillips addressed the children on "Room in the heart for

Christ." On Monday evening the annual Christmas entertainment and distribution of prizes to the Sunday scholars took place. The programme consisted of recitations, dialogues, and part singing, all rendered by the members of the Sunday-school. The book prizes to the younger classes consisted of bound volumes of *Young Days*. In addition to these there was a Christmas tree.

**Sheffield: Upperthorpe.**—On the evening of Dec. 18 the Rev. John Ellis preached on "The Tsar's Rescript—a Plea for Peace." At the conclusion of the sermon the following resolution was submitted:—"The congregation worshipping at the Upperthorpe Chapel, Sheffield, earnestly calls upon Her Majesty's Government energetically to support the Peace Conference in securing a truce of God among the nations, an arrest of the increase of armaments, and an international agreement that henceforth Governments will always invite mediation before appealing to the sword." There were none dissenting. On Christmas morning reference was made to two recent gifts which add to the enrichment of the church. Miss Matthews, of Western Bank, presented a set of three handsome ecclesiastical brass flower vases, beautifully engraved, for the Communion Table "in loving memory of her dear mother," and Mrs. W. R. Stevenson gave an oak hymnophane, prettily carved by Miss Ethel Jobson. A stained-glass window to the memory of Mr. Charles Woollen is shortly to be erected. The dedication service will be held on Sunday morning, Jan. 8, 1899.

**Shepton Mallet.**—The Rev. G. St. Clair again visited Shepton on Thursday, the 15th inst., and delivered an excellent lecture in the schoolroom on "Sacrifices and Scapegoats." The chair was taken by Mr. John Higgins, a member of the Established Church, and there was an audience of about fifty persons, who listened with the deepest interest, to Mr. St. Clair's able and instructive lecture.

**Stockton-on-Tees.**—Special services were held on Sunday, Dec. 11, and the three following days, conducted by the Rev. W. H. Lambelle, Mr. D. R. Wright, and the Revs. J. Fox, J. McDowell, and E. Ceredig Jones. On Dec. 18 Mr. D. R. Wright and the Rev. W. H. Lambelle, again preached, and in the afternoon the organist gave a recital, with sacred songs. The week-evening lectures were attended by about forty persons, with a few strangers on each occasion. On Dec. 20 and 21 a sale of work was held, opened by the Mayor, to raise funds to renovate the church.

**Stratford-on-Avon.**—The members of the Stratford congregation, who, as already announced in our columns, are now able to meet for worship in a suitable and excellent iron building, held their first annual meeting on Tuesday evening, 20th inst. A large number of members and friends sat down to tea before the meeting. There were also present the Revs. L. P. Jacks (President of the Midland Christian Union), A. A. Charlesworth (Secretary), John Harrison (late missionary agent), and Rudolf Davis, of Evesham. Mr. F. L. Talbot having taken the chair, the constitution of the church, to be called the Free Christian Church, was adopted. All subscribers of one shilling a year, and sixteen years of age, were constituted voting members for the purposes of management. A committee, consisting of two wardens, a secretary and treasurer, and six other members was appointed, Mr. F. L. Talbot being chosen secretary. The ministers already named gave short congratulatory and hopeful addresses, Mr. Jacks impressively urging upon the congregation their responsibility in upholding the cause of Free Christianity in Stratford. The speeches were interspersed with vocal and instrumental music, and readings and recitations by members and friends. Altogether the meeting gave the impression of unity, resolution and hopefulness. A living Free Christian Church has been established in Stratford—a church likely to have a large and increasing influence in the town and neighbourhood in addition to its blessing upon the religious life of its members.

**Taunton.**—According to a long-established custom the Rev. Jeffery Worthington has issued a Christmas address to the congregation of Mary-street Chapel, with which he has been now associated for fifteen years. He adds also greetings to old friends at Bolton and Brixton. In the course of the address, reviewing the work of the past year, he refers to the interest of Mr. Stopford Brooke's visit, and his occupying the pulpit from which S. T. Coleridge once preached.

TO CORRESPONDENTS.—Letters, &c., received from the following:—A. B.; A. N. B.; W. H. D.; A. H.; J. L. H.; J. S.; D. W.; R. K. W. (thanks); S. F. W.



## OUR CALENDAR.

SUNDAY, JANUARY 1.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN. Morning, "The Untrodden Way." Evening, "Looking Forward." Children's New Year's Service at 3, conducted by Miss MARIAN PRITCHARD ("Aunt Amy").  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.  
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, of Trowbridge.  
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. At the close of the Morning service the Communion.  
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.  
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "The Old Year." Evening, "The New Year."  
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
 Lewisham, Unitarian Christian Church, High-street 11 A.M. and 7 P.M., Rev. W. C. POPE.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Young People's Service, and 7 P.M., Musical Service, Rev. H. RAWLINGS, M.A.  
 Mansford-street Church and Mission, Bethnal Green 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.  
 Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.  
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.  
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Rev. F. SUMMERS.  
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A. Communion after Morning service.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. STANLEY.  
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.  
 BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.  
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
 BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.  
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.  
 CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.  
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.  
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. W. BIRKS.  
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.  
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.  
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.  
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.  
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Mr. G. R. BURDEN.  
 OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.  
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Mr. G. R. BURDEN.  
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.  
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. J. FERGUSON.  
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**RELIGIOUS CONFERENCES** (under the auspices of the Central Postal Mission) are held the **FIRST SUNDAY** of every month, at 5 o'clock, at COLLEGE CHAPEL, St. pney Green, E. Jan. 1st.—Paper by the Rev. F. SUMMERS on "The Temptation Narratives: how are we to regard them." All are welcome.

## BIRTHS.

MOORE—On the 26th inst., at Horwich, near Bolton, the wife of the Rev. R. C. Moore, of a daughter.

## DEATHS.

GREEN—On December 27th, at 29, Murillo-road, Lee, S.E., Ellen, widow of the late Robert Green, in her 88th year.

PILCHER—On the 27th inst., at Seymour-grove, Old Trafford, Manchester, Mary Pilcher, in her 70th year.

## Schools, etc.

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NEXT TERM begins WEDNESDAY, January 18th, 1899.

## CHANNING HOUSE HIGH SCHOOL

## HALF FEE PRESENTATION FUND.

The Secretary begs to announce that the Committee for Dispensing the Fund is ready to receive applications from Ministers desirous of obtaining for their daughters the aid the Fund offers.

The NEXT TERM commences on JANUARY 18th, and application should be made at once to me,

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Reference is permitted to T. GROSVENOR LEE, Esq., Clent House, Clent, near Stourbridge; Miss WOOD, B.Sc., The Orchard, East Peckham, Kent, and others.

The HALF TERM began NOVEMBER 7th.

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References kindly permitted to Rev. P. H. Wicksteed, M.A., Sydenham Farm, near Tetsworth, Oxon, and Rev. E. Daplyn, Norwich.

Prospectus and further references on application.

## KING'S LYNN FREE CHRISTIAN (UNITARIAN) CHURCH.

A BAZAAR will be held in the Schoolroom attached to the Church on the 25th and 26th of JANUARY, with a view to providing Funds for necessary Church Repairs, Clearing off a Debt due to the Treasurer, and putting the Church into a better Financial condition.

The Mayor of Lynn (J. T. BUNKALL, Esq.) has kindly consented to open the Bazaar the first day.

Contributions in Money or Goods will be gratefully acknowledged by the Minister,

Rev. G. LANDSOWN,

Lake-road, King's Lynn;

or the Hon. Sec.,

Mr. F. A. BUSH,

16, Coronation-square, King's Lynn.

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A Special Fund for Providing Sunday-schools with Books.

Amount Required, £500.

## FOURTH LIST OF DONATIONS.

	£	s.	d.
Bowring, W. B., Liverpool	...	3	0
Busk, Miss Henrietta, London	...	0	10
Harrop, John, Manchester	...	1	1
Jawson, R. G., Manchester	...	1	1
Thomas, Rev. Thomas, J.P., Llandysul	...	0	10
Young, Howard, LL.B., London	...	1	1

Amount acknowledged last week ... 313 1 0

Total ... £320 5 0

Contributions should be sent to the Treasurer, Dr. W. BLAKE ODGERS, at the Offices of the Association, Essex Hall, Essex Street, Strand, W.C. Dec. 28, 1898.

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For Jesus lived. If He be dead,  
Now tell us, simply, what He said;  
What He intended, felt, and thought;  
What was the Message that He brought;  
We only ask, What Jesus taught.  
"Showed His own glory?" Nay, but rather,  
The Love, to Man, of God our Father!  
"His Cross?" Had Jesus lived an age,  
The fuller, now, His Gospel's page!  
The Gospel, after Jesus went,  
Was preached far other than He meant!

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The vain Idol of superincumbent solidarity is now upset. Catholicity lies shattered, impossible, absurd. Its tapestries of apostolic succession and priestcraft, church and sect, mortification and salvation, — all so many woven, embroidered and dyed vestments, — are falling, and rotting round its scattering fragments.

Men are learning to love their neighbours as themselves. It is a long lesson, but it will be learned.

Their Leader is now a Brother; long since, of course, martyred and crucified; — long dead and speaking yet, and glorified.

What is any Body's "Catholicity" but a silver shrine, made to be sold by the men of the craft?

It seems faithful and true to suggest that in any "Our Catholicity," men may be vaunting themselves, and puffed up, seeking to gain the whole world (at what a cost!) — and again, to warn them, not too piously to reckon up the tithes they pay, and be found thanking God that they are not as other men are.

It is not so, that men believe all things, hope all things, and lose themselves for love, and, humbly owning all their ignorance and littleness and imperfection, meekly offer themselves in Spirit and in Truth.

Truly, as that which is perfect comes, that which is in part shall be done away. Our centre of gravity is finding its own place, and Man his true equilibrium, however slowly; whose forces are Liberty for all, equal Justice, and unaffected Holiness; — Faith, Hope, and Love. And the greatest of these is LOVE — FOR OTHERS.

**WHAT MIGHT BE!**

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"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock — one Shepherd!"

What every Church and every Association now needs, is to be convinced of the Sinfulness of

Segregation, and of the sole glory of the One Kingdom of our God; the true Civitas Dei. Deus eam fundavit in Eternum.

Cannot the Association and the Conference alike, — abandon, once for all, the carved and painted fetiches of their names, and the old ecclesiastical device of taking the statue of Jupiter and presenting it as St. Peter; and, once for all, leave "Unitarianism," and its so-called Church and every separatist device and appeal behind? And simply live and speak Religion and Jesus alone; Spirituality undeveloped and self-forgetting, Love of God and Love of Man? This is what most of us mean. Let us say it, and persevere in seeking nothing less.

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